1: Holmberg--61 [2] (1941-42) 1950 Siriono
116, 626, 684, 837

"The absence of rigidity in standards of morality makes for relatively few offenses in the realm of sex. Such crimes as incest and rape are rare. When they do occur, they are believed to be followed by an automatic supernatural sanction; the offender becomes sick or dies. Adultery, on the other hand, is common, and if committed discreetly frequently goes unpunished. If adultery occurs too often, however, an irate husband casts out his wife and she becomes subject to public ridicule. She is accused of being ečimbási, i.e., of having too strong sex desires."

1: Holmberg--62 [2] (1941-42) 1950 Siriono
116, 578, 152, 562, 837

"Quarrels over sex can hardly be divorced from those over food. In this respect men seldom express aggression against other men who have seduced their wives but center it on their adulterous wives. Women, on the other hand, express little aggression against their adulterous husbands but channel it against the women who have caused their husbands to err. Women are thus believed to be the cause of most sexual disputes. Women may chide their husbands for being unfaithful, but the fact that the man always respond with more violent accusations that the women are unfaithful usually settles the dispute before it culminates in a violent end."

"Food is one of the best lures for obtaining extramarital sex partners. A man often uses game as a means of seducing a potential wife, who otherwise might not yield to his demands. A concrete case will best illustrate the manner in which this is done. Ačíba-sóke (Long-arm) had a potential wife, a classificatory cross-cousin, whom he had been trying to seduce for some [186] time without success; she had consistently refused him her favors for fear of provoking a quarrel with her husband. One day, however, when there was little or no meat in camp and the woman's husband was off on the hunt, Ačíba-sóke returned with his family from a chase on which he had been absent for several days and on which he had been successful in bagging considerable game, including a peccary which was very fat. His potential wife, being hungry, was most anxious to secure a share of the catch. She waited until Ačíba-cóke was alone--his wives had gone for palm cabbage and water--and approached him with the following request, 'ma nde šéri tai etima; šediákwa' ('Give me a peccary leg; I am hungry.'). He replied, 'éno, čuki čuki airáne' ('o.k., but first sexual intercourse.'). She replied, 'ti, manédi gadi' ('No, afterwards, no less'). He said, 'ti, námo gadi' ('No, now, no less'). She replied, 'eno, maWgiti?' ('o.k., where?'). He answered, 'aiiti' (There'), pointing in the direction of

the river. Both of them set out, by different routes, for the river and returned, also by different routes, the woman carrying firewood, about a half an hour later. He secured his prize; she hers.

Of course, a man is often frustrated in his attempts to secure extramarital intercourse by the methods indicated above. Failures in this respect, however, result not so much from a reluctance on the part of a woman to yield to the desires of a potential husband who will give her game, but more from an unwillingness on the part of the man's own wife or wives to part with any of the meat that he has acquired, least of all to one of his potential [187] wives. In general, the wife supervises the distribution of meat, so that if any part of her husband's catch is missing she suspects him of carrying on an affair on the outside, which is grounds for dispute. Consequently men try to pursue their extramarital intrigues as secretly as possible. Instead of attempting to distribute meat to a potential wife after game has already been brought in from the forest, they may send in some small animal or a piece of game to the woman through an intermediary, and thus reward her for the favors they have already received or expect to receive in the future. I know of two such instances in which a woman's brother played the role of messenger, and in a number of cases I too acted as agent for two lovers who were having difficulty in carrying out their affair. Fortunately, I was seldom suspected of collusion."

2: Holmberg--187 (1941-42) 1946 Siriono
116, 152, 578, 595, 837

"Fights and quarrels over sex are common but occur less often than fights over food. As has already been mentioned, such quarrels arise largely as a result of too frequent intercourse with a potential spouse to the neglect of the actual spouse; this is really what adultery amounts to among the Siriono. However much men are chided by their wives for deceiving them sexually, this seems to have little effect on their behavior, for they are constantly on the alert for a chance to seduce a potential wife with whom they have not had sexual relations, or to carry on an affair with a yukwáki (young girl) who has passed through the rites of puberty. In plural marriages, however, I rarely noted pronounced sexual jealousy between the wives, possibly because most plural marriages are of the sororal polygynous type."